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ABSTRACT

This document includes materials presented at a workshop on women and ethnicity. In the first paper the author discusses a study of Title IX Ethnic Heritage Study projects. All but one of 22 projects funded in New York State from 1974-77 were contacted in order to determine if an effort had been made to explore the role of women in the ethnic group(s) studied. Results of the survey are presented in chart form. From the sample studied, it is evident that little attention has been directed toward defining and clarifying the experience of ethnic women in America. The author of the second paper briefly presents a case for including women's studies in the scope of Ethnic Heritage programs. Women have traditionally been ignored, stereotyped, or their roles distorted, in standard history texts. Only through the generation of information about all aspects of women's lives, work, and position within the context of ethnicity can a meaningful perception of a pluralistic society be achieved. This document also offers curriculum guidelines for the study of women's ethnic experiences. These guidelines would be useful for any teacher involved in teaching about ethnic heritage. Recommendations for revisions to the Title IX regulations, in order to assure the inclusion of women and the development of a non-sexist, multicultural curriculum are included. (GC)

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GENERAL ASSISTANCE CENTER ON EQUAL EDUCATIONAL OPPORTUNITY

Institute for Urban and Minority Education
Teachers College, Columbia University

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# Ethnic Heritage Conference
November 11 & 12 1977

# Women and Ethnicity Workshop
November 11 & 12 1977

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## Women and Ethnicity Workshops

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## Women In The Ethnic Heritage Projects

Deborah Hawkes

Have the funded Title IX Ethnic Heritage Studies projects explored the role and experience of ethnic women? The workshop organizers decided to investigate this question as part of their presentation at the workshop on "Women and Ethnicity." In order to find out how projects dealt with the issue of ethnic women, the decision was made to look at a sample of projects funded since 1974.

A review of the proposals and materials of those Ethnic Heritage projects funded in New York State from 1974 to the present project year showed a total of 22 projects funded during this period for a total of $917,901. Twenty-one of the projects were contacted by phone (one sponsor organization no longer had a phone listing in the New York City Directory).[1] The proposals sent to Washington and any completed materials[2] were requested for review. In instances where materials were not available or where materials did not arrive on time, information included in the study came from phone conversations.

In looking at the 22 proposals and project-produced materials, the focus was to find out if an effort had been made to explore the role and experience of women in the ethnic group(s) studied in the projects, particularly to determine if specific attention had been directed to:

1) The role of women in the ethnic group(s) today.

[1] Association of Multi-ethnic Programs

[2] Some projects funded in 1974 and 1975 still had not completed their materials. Some organizations knew little about the Title IX Ethnic Heritage projects. Project staff were often no longer working for the organizations.

2) The role of women within the traditions of the ethnic group(s) from an historic perspective

3) The differentiation of sex roles within the ethnic group(s)

4) Ethnic women in America and their accommodations to the majority culture

5) The unique contributions of ethnic women as active participants in the development of the nation and in their own heritage

6) The interaction between feminism and ethnic women today

The language of the proposal and the inclusion of women on the project staff were also of interest in the survey. The materials were reviewed using the following three questions:

1) Are the proposal and materials written in non-sexist language?

2) Are women equally represented on the project staff and on the Advisory Board?

3) Is the project director female?

The results of the survey of 21 projects can be seen on the following two charts. The first chart gives the name of the project, the organization, the project year and the way the information was acquired. The questions dealing with the language of the proposal and female representation on the Advisory Board are included. The second chart gives the information about the content of the proposal and the materials in terms of the representation of the role and experience of ethnic women both historically and today, including comments about specific projects. In some cases not all questions were relevant or applicable and at times, materials were available and not the proposal. In these cases information may be partial rather than complete.

TABLE I

Y = Yes
N = No
NA = Not Applicable or Not Avaliable

| | Task Force to Define Culture Pluralism to Develop and Test Strategies for its Effective Teaching: Anti-Defamation League of B'nai Birith | Curriculum Development Program in Comparative Ethnicity: CUNY Research Foundation | Italo-American Curriculum Studies: N.Y. State Ed. Dept. Bureau of Social Education | Ethnic Heritage Development Project: Research and Development Complex, N.Y. State University at Buffalo | Domestic Ethnic Exchange and Curriculum Development: American Field Service International | The Estonian American Ethnic Heritage Studies Program: Estonian Learned Society | STRIDE: Specific Teaching Resources for the Introduction and Development of Ethnic Studies: Freeport Public Schools | Migrant Heritage Studies Project: Research Foundation of SUNY: N.Y. State Migrant Center | Multicultural Project for Urban Studies in Middle Schools: Association for Multi-ethnic Programs | Scandinavian Ethnic Heritage Curriculum Studies: BOCES Putnam Westchester Counties | Ethnic Theater: Springboard for Multi-ethnic Curriculum: Bronx Community College |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Project Year | 1974 | 1974 | 1974 | 1974 | 1975 | 1975 | 1975 | 1975 | 1976 | 1976 | 1976 |
| Information from phone interview | N | | | | | Y | | | | | |
| Materials reviewed | N | N | materials not finished | N | Y | N | N | N | N | N | N |
| Proposal reviewed | N | N | N | Reviewed final report | Y | N | partial | partial | N | N | Y |
| Proposal written in non-sexist language | | | | Y | N | | NA | | | | NA |
| Women equally represented on Advisory Board | | | | NA | N | Y | NA | Y | | | Y |
| Woman Project Director | | | | NA | Y | N | N | Y | N | N | N |

Table I

Y = Yes
N = No
NA = Not Applicable or Not Avaliable

| | Program Development for Public Service Ethnic Affiliate Associations: John Jay College of Criminal Justice | The Caribbean-American Experience: The Recent Black Immigrant N.Y. City Board of Education | Ethnic Education for future and Present Public Administrators: State University of N.Y. at Binghamton | Teacher Training Module for Implementing Multi-ethnic Social Studies in Elementary Schools: Teachers College | Judaiscope: Agudath Israel of N.Y. | Asian Indians in America: Association of Indians in America | Program for Achievements in Chinese Ethnic Studies (PACES) C.S.D.#2 N.Y. City | The Ethnic Press in Westchester: Untapped Resources for a Substantive Multicultural curriculum: Coun. for the Arts in Westch | Stories My Family Told Me ...An Ethnic Heritage Studies Project: N.Y. City Board of Education | Training Older Adults as Peer Teachers in Ethnic Studies: N.Y. City Community College | Ethnic Performing Arts Research and Training Program: Youth Theatre Interaction |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Project Year | 1976 | 1976 | 1976 | 1976 | 1977 | 1977 | 1977 | 1977 | 1977 | 1977 | 1977 |
| Information from phone interview | Y | | | | Y | | | | Y | | Y |
| Materials reviewed | N | materials not finished | N | N | N | N | N | N | N | N | N |
| Proposal reviewed | N | N | Y | Y | partial | N | partial | Y | N | Y | N |
| Proposal written in non-sexist | NA | | NA | N | N | | NA | N | | Y | |
| Women equally represented on the Advisory Board | N | NA | NA | N | NA | | NA | N | NA | N | NA |
| Woman Project Director | N | Y | Y | N | N | | N | NA | N | Y | NA |

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|---|---|---|---|---|---|---|---|---|---|---|---|
| Project Year | 1974 | 1974 | 1974 | 1974 | 1975 | 1975 | 1975 | 1975 | 1976 | 1976 | 1976 |
| Information from phone interview | N | | | | | Y | | | | | |
| Materials reviewed | N | N | materials not finished | N | Y | N | N | N | N | N | N |
| Proposal reviewed | N | N | N | Reviewed final report | Y | N | partial | partial | N | N | Y |
| Proposal written in non-sexist language | | | | Y | N | | NA | | | | NA |
| Women equally represented on Advisory Board | | | | NA | N | Y | NA | Y | | | Y |
| Woman Project Director | | | | NA | Y | N | N | Y | N | N | N |

TABLE II

Y = Yes
N = No
NA = Not Applicable or Not Avaliable

| | Program Development for Public Service Ethnic Affiliate Associations: John Jay College of Criminal Justice | The Caribbean-American Experience: The Recent Black Immigrant N.Y. City Board of Education | Ethnic Education for future and Present Public Administrators: State University of N.Y. at Binghamton | Teacher Training Module for Implementing Multi-ethnic Social Studies in Elementary Schools: Teachers College | Judaiscope: Agudath Israel of N.Y. | Asian Indians in America: Association of Indians in America | Program for Achievements in Chinese Ethnic Studies (PACES) C.S.D.#2 N.Y. City | The Ethnic Press in Westchester: Untapped Resources for a Substantive Multicultural curriculum: Coun. for the Arts in Westch | Stories My Family Told Me ...An Ethnic Heritage Studies Project: N.Y. City Board of Education | Training Older Adults as Peer Teachers in Ethnic Studies: N.Y. City Community College | Ethnic Performing Arts Research and Training Program: Youth Theatre Interaction |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Proposal explores the role of women within the ethnic group(s) today | N | | N | N | Y | | N | N | N | N | N |
| Proposal directs specific attention to the role of women within the traditions of the ethnic group(s) from an historic perspective | N | | N | N | Y | | N | N | N | N | N |
| Proposal directs attention to sex role differentiation within the ethnic group(s) | N | | N | N | Y | | N | N | N | N | N |
| Proposal addresses ethnic women in America and their accommodations to the majority culture | N | | N | N | ? | | N | N | N | N | N |
| Proposal identifies the unique contributions of ethnic women in the development of the nation and within their own heritage | N | | N | N | N | | N | N | N | N | N |
| Proposal considers the interaction between feminism and ethnic women today | N | | N | N | ? | | N | N | N | N | N |
| Comments | | | | | Two publications to be produced: Jewish Women and Family Structure | | Two booklets on Chinese women to be produced | | | | Research clothing and hairstyles in dance. Also study ritualistic rites from young lady to womanhood in the Afro-American tradition. |

According to the survey, little direct attention has been paid to the exploration and discussion of the role and experience of ethnic women in the development and implementation of project proposals and materials. No project appeared to have throughly investigated the role of women from an historic perspective. "The Estonian American Ethnic Heritage Studies Program" has produced one manuscript on the role of women historically. In the Freeport Public Schools project which studied 65 well known personages in different ethnic groups, 6 women were included in the study. This represents only 9% of the total and the majority of the women included are twentieth century figures.

No projects specifically set as a goal or objective the differentiation of sex roles within the ethnic group(s). Only one proposal, "Judaiscope," clearly states an interest in trying to define and clarify the role or special experience of women in the ethnic group. Ethnic women's accommodations to the majority culture in America are also not explicitly addressed, nor do the proposal goals question the way the role of women in the ethnic group has been affected by the feminist movement.

Several projects do include the unique contributions of ethnic women in the development of our nation and within their own heritage. Two projects or 13% mention female contributions but no project specifically states this as a major objective of the program. "Judaiscope" will develop two pamphlets: one on Jewish Women; the other on Jewish Family Life. The "Program for Achievements in Chinese Ethnic Studies (PACES)" intends to develop two booklets on Chinese women.

Only two projects used non-sexist language in the proposal. In one proposal, "farmworker" seems to be used almost exclusively to refer to men.

Women are represented equally on the Advisory Boards only in three projects or 38%. Five project directors or 33% are female. It is interesting to note that one of the two proposals written in a non-sexist language is directed by a female.

The data seems to indicate that no direct effort has been made in this sample of Ethnic Heritage proposals and materials to incorporate and integrate the study of the role and experience of ethnic women into the programs. The reactions of people contacted are revealing. One man responded to the request for information about the way the issue of women had been addressed in his project by saying that Ethnic Heritage programs are Title IX ESEA not Title IX Sex Discrimination regulations. A few directors expressed concern that they may have unconsciously ignored the role of women in the development of materials. One project director stated that they chose to address the ethnic group as a whole and not to differentiate between males and females.

From this small sample of proposals, we may conclude that little if any attention has been directed to trying to define and clarify the experience of ethnic women in America. Although women may have been included in some of the materials developed and may have participated on the Advisory Boards, it appears that a thorough study of the role of women has yet to be undertaken by these Title IX Ethnic Heritage programs. It does not seem sufficient to include a biography of one or two women if we are going to foster an honest, complete, sensitive and realistic understanding of the role and experience of ethnic women. Further, if these proposals are to be been as representative of other Ethnic Heritage programs across the nation, we have to conclude that very limited time, effort, and resources have been used to study this important aspect of an ethnic heritage studies program. There is a need to develop an awareness on the part of program participants of the importance of understanding the ethnic women's experience in America in order to better appreciate the total ethnic experience..

## Women Are Ethnics, Too

Natalie Robbins

The Joint Commission on Mental Health of Children (1973) reported "The major crisis of our time is a crisis in human relations." Becoming aware of cultural differences and fully understanding them are essential steps toward establishing the kinds of human relationships maximally conducive to emotional and personal growth and toward optimal mental health in our society. Indeed, Irving M. Levine concluded in Ethnicity and American Education that the single most important goal a complicated and diverse society like ours must learn to achieve is the fostering in its students of "pluralistic personalities" with both an appreciation of their own self-worth and heritage and a curiousity, excitement and affection for their neighbor's simularities and differences. Clearly in this regard, the stated policy and purposes of the Ethnic Heritage program should be to provide students with just such opportunities and experiences to fulfill this goal.

However, the reforms related to ethnicity which the Ethnic Heritage programs promise have been proposed, for the most part, within the context of the long standing tradition of male orientation with little or no regard for female contributions, activities, role and/or status. This restricted notion of diversity contributes to a geniune deficiency and a perpetuation of a dominant bias that sees women's lives as lacking in importance or interest. If one's Ethnic Heritage is to be completely understood by self and others it must be studied from the vantage point of women as well as men.

Our standard history texts have traditionally either neglected the dimensions of women's role in the American past or have been written about in ways that support the attitudes and prejudices of the larger society. As ethnicity has been distorted so has the role of women. For example, male activities in our society are considered the more important; therefore male activities dominate the texts. The biased image of women in our society is reflected in the heroines and events selected by the historians (male). Additionally, the linguistic mode of using male pronouns to refer to both men and women perpetuates female obscurity and diminished importance.

As the humanistic goals of Ethnic Heritage programs offer new challenges to understanding, so must the Heritage of women's participation and experience receive new acknowledgement and further must be freed from omission and the transmissions of stereotypes which devalue women's place in the family and in the larger society. Information must be generated about all aspects of women's life, work and position within the context of ethnicity. Only in this way can a meaningful perception of a pluralistic society be truly achieved.

## CURRICULUM GUIDELINES FOR THE STUDY OF WOMEN'S ETHNIC EXPERIENCE

Ethnic Heritage studies programs should include the study of women's ethnic experience. In order to facilitate the development of Ethnic Heritage proposals, programs, and materials, we have developed the following curriculum guidelines.

### Traditional Roles

1. Does the curriculum include the contributions of women to the ethnic group(s)?
2. Does the curriculum focus solely on stereotypic roles of women?
3. Does the curriculum go beyond including merely "heroines"?
4. Does the curriculum include both positive and negative aspects of the women's ethnic experience?
5. Does the curriculum include the study of historical experiences, cultural patterns, and social problems of women in the ethnic group(s)?
6. Does the curriculum clarify and define the role of women and the status of women today in the ethnic group(s)?

### Modifications by the Dominant Culture

1. Does the curriculum examine the effects immigration has had on the role of women in the ethnic group(s)?
2. Does the curriculum explore the differences between forced immigration (the black experience) and immigration by choice?
3. Does the curriculum investigate the way the role of women has been modified and changed by the dominant culture?
4. Does the curriculum clarify the differences and similarities in the role of women in the ethnic group(s) and the dominant culture?

### Feminism

1. Does the curriculum explore the effects of the feminist movement on the role of women in the ethnic group(s)?
2. Does the curriculum determine the ways the role of women is changing today?
3. Does the curriculum investigate the similarities and differences in the role of women between ethnic group(s)?

### Family Life

1. Does the curriculum explore differences in child rearing practices for boys and girls? for example, rewards and punishments?
2. Does the curriculum examine the differences in expectations for boys and girls?
3. Does the curriculum question the characteristics usually used to describe boys? girls?
4. Does the curriculum study the way the family structure affects the role of women?

Work Roles

1. Does the curriculum examine which careers have been open to women historically?
2. Does the curriculum present both traditional and non-traditional career opportunities?
3. Does the curriculum investigate the change in occupational roles after immigration?

Treatment in the Arts

1. Does the curriculum investigate the way women have been characterized in ethnic literature, art, theatre, songs, folklore, etc.?
2. Are women described as engaging in passive activities while men are described in action activities?
3. Is masculine subsuming language used to describe the hypothetical person?
4. Are women described as followers under the direction of males disproportionately to males as followers or under the direction of females?
5. Are women characterized as interested in self, home, and school when men are interested in community and world?
6. Does the curriculum include the study of the artistic and literary contributions of women?

Outcomes for Students

1. Does the curriculum help students to view and interpret events, situations, and conflicts from their ethnic perspectives and from a woman's point of view?
2. Is the treatment of women honest, realistic, and sensitive?
3. Does the curriculum afford the students the opportunity to examine and explore their attitudes and feelings about women in their ethnic group(s)?
4. Does the curriculum help students to strengthen their self identities and better understand their preconceptions about males and females?

Resources Available

1. Are there resources available for getting more information about ethnic women?

   community or neighborhood organizations?
   historical organizations?
   women's groups?
   parents?
   libraries?
   museums?
   universities and colleges?
   professional organizations?
2. Are women involved in the development of the curriculum?
3. Are women on the Advisory Council?

## Conclusion

Although the National Education Association in its review of the first year Ethnic Heritage Studies Programs recommended the integration of "bilingual, multi-ethnic, and non-sexist education into the entire K-12 curriculum,"[3] our survey and review of a sample of proposals indicate that very little effort to include the study of ethnic women has been initiated by project participants. We, therefore, suggest that the Title IX ESEA Ethnic Heritage regulations be revised in order to assure the inclusion of the study of ethnic women and the development of both a multi-ethnic and non-sexist curriculum.

The following is a letter that may be sent to members of the National Advisory Council for Ethnic Heritage Studies Programs in order to recommend a change in the regulations. A list of the National Advisory Council members and their addresses follows the letter.

3. National Education Association. Ethnic Heritage Studies Program: An Assessment of the First year. Washington, D.C., 1977, p.21

Dear

This letter is written in an effort to assure the inclusion of the role of women in the development of Ethnic Heritage Title IX ESEA programs and to guarantee that their representation is done in a manner which is non-sexist in content.

I, therefore, propose the following revisions of the Ethnic Heritage Title IX regulations of May 20, 1975:

Add the following phrase to 184.31 (b) (4):
(4) The impact of the program is multi-ethnic and non-sexist.

Add the following criteria to 184.31 (b) Specific Criteria:
(7) There is clear demonstration of an effort to represent the role of women within the ethnic group(s) in the project activities and materials.

Thank you for your consideration in this matter.

Sincerely,

implementation, and evaluation of the program.

(20 U.S.C. 900a-2(a)(7))

Subpart C—Eligibility and Applications for Assistance

§ 184.21 Eligibility for financial assistance.

The Commissioner will make grants to public and private nonprofit educational agencies, institutions, and organizations to assist them in developing and implementing ethnic heritage studies programs pursuant to the Act and this part. Eligible organizations include ethnic, community, and professional associations and local educational agencies, State educational agencies, and institutions of higher education as defined in section 801 of the Elementary and Secondary Education Act of 1965.

(20 U.S.C. 891; 20 U.S.C. 900a)

§ 184.22 Application for assistance.

(a) An applicant other than a local educational agency, State educational agency, or institution of higher education shall furnish a copy of its charter or other documentary evidence (such as notarized articles of incorporation, bylaws, or other appropriate organic documents) which demonstrates that it is a nonprofit organization and that it has an educational purpose. (See 45 CFR § 100.1 for definition of nonprofit organization.)

(20 U.S.C. 900a; 900a-2(a))

(b) An application for assistance under the Act shall contain information indicating the manner in which the requirements of § 184.12 have been and will be implemented.

(20 U.S.C. 900a-2(a)(3))

§ 184.23 Costs.

(a) Funds will be made available to cover all or part of the cost of establishing and implementing ethnic heritage studies programs, including such items as the cost of research materials and resources, ethnic group and academic consultants, and related training of educational and community resource persons.

(b) Funds are not available under the Act for construction or remodeling of facilities.

(c) Funds requested under this Act for nonexpendable items such as printing equipment, copying machines, typewriters and audiovisual machines will be allowable only in exceptional circumstances.

(20 U.S.C. 900a; 900a-3)

(d) The Commissioner is prohibited from making any payment under the Act for religious worship or instruction.

(20 U.S.C. 885)

§ 184.24 Coordination of efforts.

In approving applications under the Act, the Commissioner will require that adequate provision is made for cooperation and coordination of efforts among the programs assisted under the Act, including exchange of materials and information. An applicant for assistance under this part will provide an affirmative assurance that it will cooperate and coordinate efforts with other programs assisted under the Act.

(20 U.S.C. 900a-2(b))

Subpart D—Criteria

§ 184.31 Criteria for assistance.

(a) *General criteria.* Applications for assistance under the Act which qualify for consideration will be evaluated in accordance with the following general criteria:

(1) General criteria set forth in § 100a.26(b) of Part 100a of the Office of Education General Provisions Regulations (45 CFR 100a.26(b)); and

(2) The overall quality of the program, with respect to the activities described in section 903 of the Act, and § 184.11 in helping students learn about their own cultural heritage and about the cultural heritages of other ethnic groups.

(b) *Specific criteria.* Applications for assistance under the Act will also be evaluated on the extent to which:

(1) There is evidence of commitment by the applicant and other interested groups to the program and to its continuation upon the expiration of Federal assistance;

(2) There is a clear demonstration of a specific contribution which the proposed program will make toward meeting the purpose of the Act;

(3) Approval of the application would promote an appropriate distribution of ethnic heritage studies programs throughout the Nation;

(4) The impact of the program is multi-ethnic; (and does sexism)

(5) The program materials are designed for widespread use in schools or institutions of higher education and not exclusively for the applicants or the ethnic group(s) with which the program is concerned; and

(6) Provision is made for cooperation:

(i) With persons and organizations having a special interest in the program, as provided in section 903(4) of the Act;

(ii) With other programs assisted under this Act, including such joint activities as exchange of materials, personnel development models and cooperative dissemination efforts; and

(iii) Between ethnic or community groups and educational institutions or other agencies in order to implement the goals of the program.

(c) *Additional criteria.* (1) Programs described in § 184.11(a)(1)(i) (relating to development of curriculum materials) shall also be evaluated on the extent to which provision is made for:

(i) Obtaining data from resources within the community;

(ii) Field-testing curriculum materials to determine their effectiveness prior to use; and

(iii) Incorporating tested materials within the regular curriculum of schools or colleges;

(2) Programs described in § 184.11(a)(1)(ii) (relating to dissemination) shall also be evaluated on the extent to which provision is made for:

(i) Analysis of the materials to be disseminated;

(ii) Dissemination of materials on a nationwide basis; and

(iii) Facilitating exchange of materials among programs assisted under the Act.

(3) Programs described in § 184.11(a)(1)(iii) (relating to training) shall also be evaluated on the extent to which provision is made for:

(i) Maximum involvement of such leadership personnel as community leaders, teachers, teacher trainers, educational administrators, and/or curriculum development specialists and supervisors; and

(ii) Evaluation of the training program.

(20 U.S.C. 900-900a-5)

[FR Doc.75-13216 Filed 5-19-75;8:45 am]

Add 7) here
There is clear demonstration of an effort to represent the role of women within the ethnic group(s) in the project activities and materials.

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